



WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL.

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THE PROPRIETOR,  
BY JOHN RAMSEY.  
N. CLEVELAND FLETCHER, Editor  
From the Watchman.  
A SERMON.

BY WILLIAM BELL, Lansingburg, N. Y.  
"The heavens declare the glory of God,  
and the firmament sheweth his handy work."  
—Psalms xix: 1.

The happiness of man consists in the knowledge and enjoyment of God. It is, notwithstanding, a melancholly fact, that great ignorance has prevailed concerning God in all ages. With respect to some nations it may be said that moral darkness has covered the earth, and gross darkness the people. So great has been this darkness that men have even denied the being of a God; while others who have been compelled by the evidence which has met their vision in every direction to acknowledge his existence, have yet labored under the most fatal delusion respecting his character and perfections. The diversity of opinion among the heathen nations concerning the character of Deity, whose existence some of them have acknowledged, has given birth to a corresponding number of religious rites and ceremonies. For it is worthy of remark that every sect will adopt ceremonies, and impose obligations comporting with their views of the Being who is the object of their devotion. Hence, as saith the Prophet, "all people will walk every one after the name of his God." For the object of all kinds of religion is to do something well pleasing to God. But this diversity of opinion has not been confined to heathen nations. It has characterized, and still characterizes more enlightened portions of the world. And what does this fact prove but that there is a deficiency somewhere? Either mankind have not had sufficient evidence of the being and perfections of God, or they have been and still are, criminally negligent and inattentive to the evidence which is exhibited before them. Since we are required by a law of heaven to love the Lord our God with all our heart, surely the requisition implies that He is evidently worthy our affections. For according to all correct ideas of equity that law must be acknowledged unjust which would require men to love a Being of whose character they have no means of forming any just conceptions. But since this is abundantly made manifest through the medium of his works, all excuses are precluded. If "the invisible things of him from the creation of the world are clearly seen by the things that are made, even his eternal power and Godhead, so that the heathen are without excuse" in changing "the glory of the incorruptible God into images like unto corruptible man, and to birds, and to four footed beasts, and creeping things," what shall be said of the ignorant in Christian lands who enjoy the advantages of calculation, and are furnished with two volumes, to wit, the volume of nature, whose sentences are composed of shining planks and another written by the inspired servants of the Most High? Surely they are without excuse. For the "heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world."

Let us then with profound admiration contemplate the firmament with its shining furniture of suns and stars—those eloquent preachers of the being and perfections of God. Those radiant luminaries which twinkle in yonder heavens discover to the eye of reason the existence of an infinitely wise ORIGINAL, while they are a glorious exhibition of his majesty, wisdom, and power. It is a plain dictate of reason that those visible objects were erected by an Almighty Power. As they could not have erected themselves, they must be the 'handy work' of God. How unreasonable then is speculative Atheism, which supposes them to be the work of chance. It is seriously doubted whether any man who is endowed with faculties common to his race, in this enlightened age, can believe this Universal world to be the production of undesigned accident. While he would admit the handy work of man in the artificial globes which are designed to represent the planets that move in yonder spheres, he will deny the handy work, and even the existence of Him who made and set those countless worlds in motion. Nothing can be more evident than that some Almighty Being gave existence to all that we see. Every visible object leads the mind to an invisible, in-

dependent and self-existent God, and when we consider the size, the rapid, yet regular motions of the heavenly bodies, and observe their various revolutions which continue from age to age without the least discord, how are we amazed at the wisdom and power of their MAKER. Well might the Psalmist while meditating on such a rich display of these attributes thus express himself: "When I consider the heavens the work of thy fingers,—the moon and the stars which thou hast ordained; what is man that thou art mindful of him?" Compared with all these wonderful works of God what is man with all his imaginary greatness? How do the riches, the pomp and splendor of Kings and Princes vanish from our sight in the surprising contrast! And yet be it borne in mind, the Psalmist devoutly acknowledges that God is mindful of man, notwithstanding the humble sphere in which he moves in the scale of existence.

It is the generally received opinion of those who are but moderately acquainted with astrology, that instead of one sun and one world in the universe of God, there are a countless number disposed through boundless space, all inhabited by rational and intelligent beings. What an amazing conception does this view give us of the power and wisdom of that Being who made and governs the whole! Who can contemplate the heavens in this instructive point of view and not acknowledge with the Psalmist that they declare the glory of God and exhibit his handy work?

And now let us contemplate Deity as the BENEFACER of those creatures which are the production of his creative power. The simple fact that he is infinite in power and wisdom is not sufficient to establish the idea that he is necessarily possessed of goodness, and that this attribute is as unlimited as the two former. For we may conceive of a Being of infinite wisdom and power without having any disposition to confer happiness by the exercise of those attributes. But we assert without qualification that the goodness of God is manifested in his handy work. By the goodness of God I mean that attribute which directs all things in such a manner as to contribute to the happiness of all his creatures.

No one can seriously contemplate on the works of God without discovering manifest evidences of design. Should we confine our meditations to the globe on which we live, we must be convinced that every thing is admirably contrived for the benefit of all its inhabitants, whether intelligent or unintelligent; and they must have been so contrived for the express purpose of contributing happiness to the several grades of beings. Being perfectly happy himself the Almighty could have no other object in view in creating such a world as this but to bestow happiness on the creatures he was about to bring into existence. A contrary supposition would involve the idea that he was actuated by the spirit of malevolence. Could one be found whose mind is so enveloped in darkness as to embrace a sentiment so impious, it would seem that such darkness might be removed by considerations which relate to the constitution under which man is framed, and the ample provision made to supply his wants. A being possessed of infinite power, had he been so disposed, could have so constituted man as that every function which is necessary to his existence might have been made so many causes of extreme suffering. We are so constituted that the continuance of our lives depends upon food. Now the act of eating might have been made productive of the keenest torment, but it is one of the greatest sensual enjoyments. Every object in creation which meets the eye might have conveyed the most unpleasant impressions, and such as to fill the mind with horror. The ear instead of being delighted with the harmony of sounds, might have been pained with discord. The fragrance of the rose and the lily might have been a stench in our nostrils—every sweet a bitter to our palates. Every object with which our bodies came in contact might by a construction which could have been given the nervous system impart pain instead of pleasure. And as these different scenes are continually exposed to surrounding objects, they might have been sources of continual misery. And how can the fact be accounted for that this is not the case but by acknowledging, what is self evident, that the Being who constituted us as we are, is good? And when we take into consideration the ample provision which is made for the gratification of our senses in the productions of the earth, we cannot reasonably, ask for any additional evidence that our Creator is infinite in goodness. All the inhabitants of this earth are fed upon his bounty—all by turns are warmed by the sun, and their Constitutions adapted to the particular zones in which they reside.

And now let us again extend our thoughts to the heavenly bodies and contemplate them as so many worlds fitted up for the accommodation of rational creatures, and if so they must have been created by infinite goodness. Let us consider them as inhabited by sentient beings—all made capable of receiving happiness through mediums equally well adapted to their respective situations. Millions of worlds, each containing millions, multiplied by millions of inhabitants, all dependent on their Creation, and all supplied by his bounty. In this extensive view while our minds are awed by the greatness of that power which created those countless worlds, how must we admire the goodness which administers to the wants of their respective inhabitants. While the contemplation of such a sublime subject naturally tends to give us the most exalted views of Deity, it has a tendency to render us exceedingly small in our own estimation—to make us humble; and with the Psalmist to exclaim, *Lord what is man that thou art mindful of him?*

What man whose views are bounded by the horizon—who sees not the handy work of God in the heavens, and who supposes the superintending care of Deity confined to the earth upon which he lives, may reasonably be expected to consider himself a very important part of God's workmanship, entitled to a great share of his attention,—an object of superior distinction. Others have entertained the same notion, who although they may have seen the power of God in his handy work, have put limits to his goodness. Such have fancied themselves the peculiar favorites of the Almighty, the distinguished objects of His tender regard. How great must be the blindness of the human mind which can suppose the favor of God restricted to this small globe, and even to some particular portions of it, as for instance those portions enjoying the light of a divine revelation. And still further (tell it not in Gath) that it is restricted to some particular sect or denomination, and may I not say still further to some particular individuals of that sect. There are too many who, instead of extending their thoughts and meditating on the works and ways of God, have drawn a circle around themselves, beyond which they are determined not to think. If such were to consider that the same sun which affords them light and heat shines with equal splendour upon all; that He who sendeth rain upon the comparatively just is equally mindful of the unjust—that the same air is equally the blessing of the poor as well as the rich—of the evil and unthankful, as well as the grateful receiver, they must learn one important truth, that God having made no distinction in dispensing these common blessings, is impartial in his providences. The rich often imagining themselves the distinguished favorites of heaven when contrasting their pecuniary situations with those around them. But when it is considered that "happiness is our being's end and aim," the poor, in most cases, exhibit evidence that they enjoy an equal share.

"The rich is happy in the plenty given,  
The poor contents him with the care of Heaven."

Nor are the blessings of heaven confined to the intelligent portion of creation, for

"God in the nature of each being founds  
Its proper bliss, and sets its proper bound.  
But as he fram'd the whole, the whole to bless,  
On mutual wants built mutual happiness.  
So from the first, eternal order ran,  
And creature linked to creature, man to man.  
Whate'er of life all quickening ether keeps,  
Or breathe thro' air, or shoots beneath the deeps,  
Or pours profuse on earth, one nature feeds  
The vital flame, and swells the genial seeds.  
Not man alone, but all that roam the wood,  
Or wing the sky, or roll along the flood."

And we may reasonably conclude from what we see of God in his works, and in the administration of his government in this world, that the inhabitants of every portion of his creation are equally the recipients of his care and kind protection.

We may pass to an improvement of our subject by drawing such inferences as seem to be deducible from the acknowledged goodness of God as demonstrated in his handy work, and more particularly in his Providences which pertain to the circumstances of man's present existence.

Though the heavens declare the glory of God, and exhibit his handy work—though the earth teeming with blessings innumerable, are evidences of the Creator's goodness, we can discover no evidences from the external objects around us of a future state of existence. For this we are indebted to a special revelation of God to man.

to which our attention should be directed is, Will the government of God be of a different character in a future state of being, from what we find it to be in the present? To prove the affirmative, we must disprove the evidence given us of his immutability. It must be shown that the Divine Being will not possess that darling attribute which characterizes his present administration. For it is the nature of goodness to do good, at all times and under all circumstances. The question to be decided is, Is man's existence a blessing to him? If it be answered in the affirmative, with respect to all, without exception, it implies that the divine goodness will be extended to all, so long as they have an existence. By observing the laws which govern the material universe we discover manifest evidence of design. Every thing was wisely contrived—every department of God's handiwork is well adapted to the purposes for which it was designed. And after creation no portion of it was abandoned to its own direction, or to the care of chance. The superintending care of Deity has continued from creation to the present moment, and will continue to the end of time. We may discover the same wisdom in the constitutions of the different grades of beings of which we have any knowledge. We discover design in all this wonderful display of power. But did the design of Deity extend no further than the present state concerning those who are destined to an immortal existence? Can we reasonably limit the designs of the Almighty to this mortal state of being? Has this world, together with all the planets which move in yonder heavens, so admirably contrived for the enjoyment of rational creatures, and were the circumstances of their future existence, left to uncertainty? Is it reasonable to suppose that a Being of infinite wisdom would create such a world as this, and make every thing subservient to our happiness, merely for a few short years, but leave our eternal state to depend upon contingencies? It cannot be. He who has been so careful to provide for our temporal wants, as to make such a rich display of his wisdom as we discover in the material universe, was not less careful to make provision for our future happiness. The same goodness which provided for our temporal, will provide for our spiritual happiness. And we may rest in hope that He who designed this globe with all its accommodations for our enjoyment in this present life, has made rich and ample provision for that existence which will be without end.

Tell me not of a faith which does not embrace an infinite design, for it is no more nor less than Atheism in disguise. Let design be a consistent part of our creed. We might with equal propriety deny the being of a God as to deny his purposes. With as much reason can this beautiful creation, with all its appendages and inhabitants, be accounted for on the doctrine of chance, as to contend that a future happy existence in a brighter world, depends on fortuitous circumstances. If all, or any portion of the intelligent creation are admitted to the joys of heaven, it was so designed in the counsel of unerring wisdom, e'er "the morning stars sang together, and the sons of God shouted for joy."

Let us then, while we admit the wisdom, power and goodness of God in the handiwork of creation, adore the riches of that grace which is abundantly manifested in the great work of redemption.

Should we contemplate the heavenly bodies as inhabited, which is a reasonable hypothesis, they are doubtless constituted like us for intelligent enjoyment, and are destined to the same glorious state of felicity. And what a subject is here for contemplation! Ten thousand times ten thousand worlds, containing myriads multiplied by myriads of inhabitants, all capable of progressive and endless happiness—all at last composing one GRAND CHOR, and like those on the day of Pentecost uniting with one voice in ascriptions of praise and glory to God in the highest—AMEN HALLELUJAH!

From the Magazine and Advocate.  
A CALL TO PREACH.

MR. EDITOR—I propose to give my views of the meaning of this phrase. It implies, I think, nothing more than a disposition to promulgate the Gospel. If my opinion be correct, a man is called to preach in the same sense in which he is called to plead law, or to do any thing else which he considers will subserve his own interests, and promote the public welfare. The idea that every skipjack, that "by hook or by crook," finds his way into the ministry, is expressly called, by the Deity, to interpret the most ancient writings in existence, is too absurd to need refutation. The Scriptures relate to the various usages which obtained for nearly two thousand years. They

were composed by different authors, each of whom adapted his style of writing to the taste and structure of society, as they existed in his "day and generation."

Are the ignorant qualified to preach from such writings? Can it be possible that an infinitely wise Being calls men to assume stations, the duties of which they are incompetent to perform? As well might He require men to walk upon the clouds. It is to be regretted that any individual should have a disposition to engage in promulgating the Gospel, untaught both by nature and education, or rather want of education. Especially is it to be regretted that any one should attempt to address public assemblies without, at least, some of the requisite qualifications. Such ought not to undertake to speak in any public meeting. Let men in the first place, ascend the heights of knowledge. With such a companion, they can gracefully and successfully ascend into the pulpit. Without her, they "are physicians of no value." Suppose a person who knows little or nothing about music, should attempt to sing even in the social circle, would he not be scouted at? Suppose, moreover, he should arrogate to himself the office of chorister, in a large assembly, ought he not to be hissed out of the house? I see no good reason why empiricism should be countenanced in public speaking any more than in singing.

Will it be said, that preachers are a privileged class of speakers, and that it is our duty to hear them, however ignorant they may be? The primitive teachers of Christianity, were, it is true, generally unlettered men. But the day of miracles has gone by. The gift of tongues and of healing have been withdrawn. Perhaps, I ought to except the Mormons, who are valued only on account of their ignorance. But however correct a man's opinions may be, if he is destitute of intelligence; or if, although he may possess it, he cannot speak with any degree of fluency or effect, let him qualify himself to address his fellow-citizens; else let him remain "in the blessed retreats of private life." Dr. Franklin said, that he would not sit under the petty preaching of every little upstart; and I am not disposed to censure his determination. It should be encouraged to "enter the ministry; but they should not be encouraged nor permitted to do so, without making education a previous step.

Some professedly pious souls say that their ministers are called to the work by the Lord, and that He will be "a mouth-piece to them." In answer to them, I will only say, (if indeed, they are worthy of an answer,) that whatever may have been the case in ancient days, valuable knowledge, and the faculty of communicating it with ease and facility, is the reward of "patient labor, and patient labor only."

"God towards us has done his part," in bestowing on us the faculties of our nature, and unless we do ours, by improving them, we are mere "children of a larger growth," through life. A preacher must have knowledge as well as piety, otherwise he is poorly qualified to "edify" his hearers. He should, ere he puts on the habiliments of a clergyman, or obtains a license to exhort or preach, richly store his mind with the treasures of learning, and become an animated and persuasive, if not a powerful speaker.

I hope, Mr. Editor, that the preposterous doctrine that God calls men to preach, irrespective of their qualifications, will be exploded; and that those eloquence-struck young fellows, who have no more talent for public speaking, than a pocket handkerchief would hold, will not drag it out of the "napkin," in which it is, and forever ought to be, "hid."

CHRISTIANITY.

That Christianity was designed to make men happy is a proposition, which no intelligent Christian, we suppose, can deny or doubt. In Christianity we behold the brightest manifestation of the divine love; and we know that it is the peculiar characteristic of love to "work no ill," but to bless. Even earthly affection is always busy in conferring benefits upon its object—how much more the love of God! We may well say then with the Christian poet,

Religion never was designed  
To make our pleasures less.

On the contrary, the obvious intention of the author of the Christian religion was not "to make our pleasures less," but almost infinitely greater. The true Christian is of all men the most happy. In poverty he is rich, in misfortune he is blessed, when afflicted he finds the greater consolation, and even in death he is immortal. All things are his; whether the world, or life, or death, or things present, or things to come; all are his. He is Christ's, and Christ is God's. So closely allied is he to all that is great

and good and blessed in the universe, that he cannot be really miserable. In his religion there are given to him exceeding great and precious promises: by these he becomes partaker of the divine nature, and he rejoices with joy unspeakable and full of glory.

If these remarks be just, we may safely draw the conclusion that Christianity contains no doctrine, and discovers no truth, whose sole tendency is to pain and distress a good man. Hence the observation of Jeremy Bentham is well founded. He says, "If any religious opinions are unfriendly to human happiness, surely that circumstance must be taken as evidence of their erroneousness. The province of true religion can never be to seal up the fountains of felicity, or to open those of misery."

Let the doctrine of endless misery be brought to this test, and what, we ask, is the result? The only tendency of that doctrine is to pain and distress the good, and none suffer so much from its influence as the humble disciple of Jesus.—It is a doctrine which can be connected with no brighter or more cheering views, to death and other miseries by which our present state is sometimes afflicted, admits of no improvement, opens up to no subsequent happiness, and can never be overruled by infinite benevolence and wisdom for good. They are evils—positive, hopeless, endless evils. The Christian may mourn over them, but he must mourn without hope. Can such a doctrine be of God? Is it consistent with the Christian religion?—[Union.]

#### THE INTELLIGENCER.

—And truth diffuse her radiance from the Press.—

GARDNER, SEPTEMBER 30, 1856.

#### The Nature and End of the Gospel.

The sacred writers when speaking of the gospel make use of the noblest epithets; indeed it deserves it, for it is the ministry of reconciliation; and it is the great design of the gospel to make salvation free. The angelic host announced it as peace on earth and good will to men; it is every thing which the sick soul needs to cleanse and heal it.—Do we feel the pangs of a guilty conscience? The gospel is the sovereign antidote—it tends us the favor of God—the blood of Jesus Christ speaks peace. This is the nature and end of the gospel, it reveals a way of reconciliation; with it, we are rich,—rich in faith and in hope, without it we are poor, miserable and naked. Upon this all-important point the light of nature is all darkness and uncertainty. The most that it can do, is to offer some obscure conjectures concerning a method of salvation for mankind. The heathen founded their hopes on their sacrifices; but all this was mere speculation, amidst all their sacrifices, there was nothing that would speak peace to the soul. But the gospel reveals to us the Son of God suspended on the cross and sacrificing his life for the sins of the world—free are the offers of mercy which it makes even to the chief of sinners, rich is the grace which it sets before the penitent and contrite souls. It is the nature and end of the gospel to open to view the whole plan of mercy, to illustrate the love of God which induced him to deliver up his son to the death of the cross for the salvation of sinners, to invite us to incline our ears to its peaceful notes, to raise our eyes through faith to those glories above, amidst which, Jesus sits making intercession for us. He blows the silver trumpet of mercy to call the attention of sinners of every class and of every clime to the proclamation of peace. Of this peace, in all its extent and with all its blessedness, he makes a free offer, listen ye to the reviving message, and may the heralds of salvation continue to proclaim it to the ends of the earth.

#### A Mistake Corrected.

Some persons have erroneously contended that there is more pleasure to be taken in the paths of iniquity than in the paths of virtue: Happiness have preached about deriving glory from following evil propensities, that there is not much pleasure to be taken in the requirements of the gospel, that its votaries must deny themselves of many innocent pleasures, and drink the bitter cup of sorrow to its dregs, but they are mistaken, it is not so: the brightest hours which have ever beamed upon the souls of men were those when they were in the way of their duty, pointed out by the dictates of a faithful conscience. The true christian does not hang down his head like the bulrush, nor does he wish to convert the muscles of his face into bands of iron, or proscribe a smile as if it were blasphemy against the "Holy Ghost," or enter the sanctuary of the Most High with a countenance solemn as the grave, but he enters with joy and gladness depicted upon his countenance, and can say in sincerity, "how amiable are thy tabernacles O Lord of hosts, my soul longeth, yea fainteth for the courts of the Lord; my heart and my flesh cry out for the living God.—Blessed are they that dwell in thy house, for a day in thy courts is better than a thousand elsewhere." Christians should rejoice, even with joy unspeakable, for the duties and

pleasures which they commence here, shall be renewed in a purer world, their voices hereafter shall pour forth a more melodious strain, their souls shall mingle in closer and holier sympathy in that world where there is light without any darkness, friendship without any interruption, perfect knowledge, holiness unblemished, worship unveiled, communion unobstructed." We rejoice that

"There is a clime where skies unclouded shed;  
Peace on the spirits of the glorious dead;  
The tree of life that happy land adorns,  
And roses blush without surrounding thorns;  
Immortal spring the only season there,  
Breathes sweetest gales of pure ambrosial air;  
Rivers of pleasure roll their lucid tides,  
And flowers perennial blossom on their sides,  
Their happy souls unite their forest lays,  
And sound the psalm of gratitude and praise;  
The glowing seraphs on wings of fire,  
With notes accordant strike the golden lyre:  
There Jesus' son in brightest glory drest,  
Approving smiles amid the realms of rest;  
Pale sorrow never saw those regions fair,  
Death never showed his hasty visage there;  
Bliss reigns serene, celestial praise and joy,  
Which mortals would not wish to see that peaceful shore.  
When wintry life's tempestuous voyage is o'er?  
And what an-tains those holy realms above?  
Eternal Power and Everlasting Love."

#### The Infidel.

The infidel envelopes himself in a cloud of darkness, and then feels self sufficient and equal to the task of exploring his own way. He prides himself in being uncontrolled by that religion without which man is a miserable and forlorn creature, while he boasts of being guided by reason, and surrounded by the coruscations of light which she emits. Poor deluded creature!! Thou art wandering in the mazy labyrinth of error; darkness that may be felt surrounds you; the directions of that Reason of which you profess to be a disciple are unheeded, other principles preside over and direct you, blind infatuation takes the lead, and in your perverse course, reason is left far behind.

Look upon yonder sun, do not its rays dart alike upon the evil and the good, do they not produce animation and delight equally to all? Mark the descending shower, does it not water alike the fields of the just and the unjust, and give life and beauty to the crops of the field and the flowers of the garden? So does the Sun of Righteousness dispense his rays upon mankind, reaching the soul, purifying the heart, warming into life the plants of nature. Showers of grace descend from the fountain of Life, they raise the languishing feelings of devotion, and give vigor to those celestial roots within the bosom of humanity which are destined to flourish perennially.

#### Eternal Death.

The celebrated Orthodox commentator Dr. Macknight (says the Trumpet) in his notes on Rom. 6: 23. says. It is observable, that although in Scripture the expression—*eternal life* is often met with, we nowhere find *eternal joined with death*. What think ye brethren, ye who are constantly using the phrase *eternal death* as a scripture one, will ye take the assertion of the above gentleman, as truth? He was one of your own party when living!

#### A Camp Meeting.

There was a "Camp Meeting" of the Methodists in Dresden during the last week, and we were glad when we heard of it, for we had been told that it always rained whenever there had been a meeting of this kind in this section. But as all signs of rain fail in dry time, so it did in this instance, and our good Methodist brethren were permitted to enjoy their meeting without suffering any inconvenience from wet Camps and clothing.

#### VIRTUE.

Virtue alone is durable. Personal charms are but vanity, they pass away like the morning dew. Wealth and grandeur are as evanescent as a cloudless sky. Talents and genius are precarious, a good name may be lost in a moment. But virtue is of heavenly origin, ever beautiful, ever vigorous. It is the undeviating friend of man, a safe guide which will conduct him to a purer world.

The scriptures inform us that the Lord will not hold his anger forever, that he will not contend forever for the spirits would fail before him and the souls which he has made. The advocates for eternal torments assure us the Lord will continue in anger throughout interminable ages, and punish without mercy a portion of his own offspring forever. Reader! whom will ye believe the immutable Jehovah, or frail erring man.

The profane practice, of men damning their fellow creatures for a slight offence, took its rise in the pulpit.

The paths of religious duty are strewn with perennial flowers and he who travels therein receives an abundant reward.

#### The Old Colony Association.

Met in New Bedford, Mass. on the 6th inst. and chose Br. E. Hewitt Moderator

and Br. T. K. Taylor Clerk. The subject of a Theological Institution was presented by Br. A. A. Folsom. The question was taken by yeas and nays, and decided as follows. Yeas.—Folsom, Spear, Cleverly, Vose, Taylor, Sherman, and Savary. 7.

Nays.—Killam, Norwood, Whitney, Gross, Perkins, Burgess and Hoskins. 7. Equally divided on the subject. Well, even this is better than some other Associations have done. It shows at least that one half of the ministers and delegates belonging to this body and who were present at its last session was not honor struck at the mention of the name of that great monster; a Theological Institution.

#### New Society.

A society of Universalists was formed at Lowell, Mass. on the 4th inst, called the Second Universalist Society in Lowell.

#### THE FUNERAL.

BY N. M. KNAPP.

#### An Extract.

The time arrived for the funeral, and the people came from all the hills, and there was sadness on every countenance, and grief in every heart, and there was such a solemnity in the coming together, and in the motions of preparation, that it would have seemed, even to a stranger, that a funeral pall had been thrown over all their joys. They conversed in groups around the door, till an old man, whom all knew as a deacon of the parish, motioned to the assembly that the hour had arrived, and as many as could, went in, while the greater part remained on the outside.—Within was the minister, and there was the coffin, for the two sisters were in one, and by it were the father and mother of the deceased girls.

Around the room in different parts were the afflicted relatives and friends, and the minister in the midst. As yet no one had seen his face since they had come in, but he now arose and spoke to the people; and his first words seemed to unseal the fountains of their tears. He said that he had had some sore trials, but he had now learned in his old age, what it is to be afflicted. He then read that beautiful hymn by Mrs. Steele—

Let Salem's daughter weep around—  
which was sung by a few of the sterner voices, while tears coursed down the cheeks of all present. But there is a relief in tears, and they gained composure, when the singing was ended; and the old minister arose and read these words, "Min cometh forth like a flower and is cut down," from a family Bible, which showed marks of frequent use. He then proceeded to make some appropriate and pathetic remarks from the beautiful simile he had chosen, and reminded his hearers how lightly and painfully it was exemplified in the memorable event which had called them together. But no one expected, nor even desired him, to exhort the mourners to dry their tears under this affliction—they thought it would argue a lack of feeling in any one, to suppose it possible for them to be comforted on such an occasion. Yet he did undertake it, and O, that all the world could have heard him! so completely did he rob death of its sting! He carried the simile to its extent, and unfolded all its beauty. He reminded them that though the flower be broken, or nipt in the bud, yet the root remains green and undying—that though the breath of autumn wither the beauties of the field, and winter throw over them a funeral pall, yet when spring shall visit the earth with her resurrective power, they will shoot again into life to delight the sense and beautify the face of nature. So he said of the twins; the storm of life had been too severe for their tenderness, and they had fallen; but not to rise no more; they would again come forth in the resurrection, decked in colors of unfading glory. The effect was beautiful and the heavy clouds of affliction, seemed, in a great measure dispelled. After the sermon was ended and all had dropped a parting tear upon the beautiful remains, which now looked like angels, sleeping in their coffin, a procession was formed and all moved slowly to the burial place. They made not their bed amidst the great congregation of the dead, which slept in the parish church yard, but they hallowed it out, at a little distance from their cottage, on that very mountain acclivity, from which they had watched the windings of the beautiful Connecticut from childhood.—It was a lovely spot, and nature had planted there two willow trees, which bent their branches to each other, and under which the old mountaineer had often seen his daughters seated, occupied with words, which this world will never know! Between the trunks of these two trees was the head of the grave, and they were almost as like each other as the sleepers beneath them. The procession circled around the newly piled earth, and the coffin was let down; and then were heard on earth, the dashing of spades into the gravel, and the heavy fall of clods of earth upon the coffin; & then were the fountains of their grief again unsealed, and there were heard sobs and sighs, and tears were seen to flow from eyes that had not been seen to weep before. The minister then thanked the people for their kindnesses and attentions under this bereavement, and they wound round the grave, casting a look upon the coffin as they passed, and dispersed to their homes, and the earth was closed over the twins

forever. The old man erected to their memory a marble slab, bearing their names, and this inscription:—

"Sweetly decked with pearly dew  
The morning rose may blow,  
But cold excessive noon-tide blasts  
Will lay its beauties low!"

And often might be seen, at sunset, for many summers afterwards, reading his bible beneath those willow trees, with his good wife listening by his side; and it might be plainly seen by the many little ornaments and devices, which now beautified the spot, that their hearts were with their treasure, in that Mountain grave.—[Pioneer.]

#### To a bereaved Mother.

'Tis thy Father that chastens thee desolate mother! Though memory is pouring into thy lacerated bosom its bitter treasure, telling thee of the thousand fond endearments of thy loved little ones, the sweet smile of delights—the merry laugh of joy—the many winning attractions that wind around a mother's heart, linking themselves with every fibre of her soul, till her very existence seems interwoven with that of her child's; still—'tis thy Father all gracious, who chastens thee!

Memory tells thee too, of the soft slumbers of the infant, as it calmly reposed on thy bosom of tenderness—of the sweet kiss of affection from the rosy lips of thy cherub boy, and the kind expression of love, oft repeated by thy first born child.

But they are gone, all gone!—Thrice hast thou been smitten! Thrice has the angel of death appeared and torn from thy warm embrace, a sweet cherub of thy love! Thou weepst—for thou art childless! 'Tis thy privilege to weep, but repine not, for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

When time shall have softened thy griefs and worn away the sharp edge of thy sorrow, and thou lookest abroad upon this vain world and beholdest the grief-stricken mother weeping in the bitterness of her soul over the fall of a beautiful daughter, thou wilt return thy grateful thanks to heaven for making thy daughter a sweet angel in the paradise of bliss, e'er sin had made one stain upon her brow! Or when thou seest the hoary-headed father, borne down with sorrow to the grave, by the high handed iniquity of a beloved and fondly cherished son, wilt thou not, say desolate mother? wilt thou not rejoice that God has called to his bosom of safety and everlasting security thy little ones, where they will join in unceasing songs of thanksgiving to God, and unto the Lamb, forever?

Glad Tidings.

#### 'What must I do to be saved?'

It is thought by some, that the person who asked this question had been frightened by the preaching of Paul and Silas; and that thinking he was in danger of endless wrath in the world to come, he inquires of the two preachers, his prisoners, what he shall do to escape that fearful doom. The following remarks, taken from the 'Advocate,' (not a Universalist paper,) correct in some degree, this wrong view of the subject:

While Paul and Silas were at Philippi, a chief city of Macedonia, Paul cast out of a female a spirit of divination, for which he and his companion were imprisoned. For greater security, they were thrust into the inner prison, and their feet were made fast in the stocks. In this miserable condition they prayed to God at midnight, and sang praises; and the other prisoners heard them. At that moment, amid the voice of prayer and praise, there suddenly came on so powerful an earthquake, that the foundations of the prison were shaken; and immediately all the doors were opened, and the bands of all were loosed.

The jailer awoke; and when he saw the prison doors opened, he was about to kill himself, supposing that the prisoners had escaped. He knew that if they had escaped, the Roman law condemned him to the same punishment, to which they were obnoxious. But Paul, apprehending his purpose, either from hearing in the dark, some wild exclamation, or perhaps from the suggestion of the spirit with which he was inspired, cried with a loud voice: 'Do thyself no harm, for we are all here.' Then the jailer called for a light, sprang in, that is, into the inner prison, came trembling, and fell before Paul and Silas; and when he had brought them out, he said with strong emotion: 'Sirs, what must I do to be saved?'

This seems to be a very unexpected inquiry. What can the jailer have meant by the expression—to be saved? From such a character, under such circumstances, at such an hour, never was there a question more unaccountable. Suppose an American jailor in a similar predicament. Can we imagine an address more strange or unlikely than this—what must I do to be saved? Should we not fear that the earthquakes had affected the soundness of his mind? Our wonder, however, arises from attaching a wrong idea to the original term. The keeper of the prison, whom the voice of Paul had just rescued from self-murder, now asks with trembling eagerness, what must I do to be preserved or safe? to be preserved from blame? to avoid punishment for what has befallen the prisoners and the prison? To suppose this terrified heathen inquiring what he should do to secure salvation in a future state, is extremely wild and improbable. What

connexion has it with the narrative?—What did he know of heaven, or the God of heaven? Quite a different consideration, something less abstract and of more immediate moment, awoke his anxiety and alarm.

The answer of Paul and Silas, indeed, is more extensive than the inquiry; it goes beyond personal safety to the communication of christian privileges. But this turning off the mind from secular to spiritual concerns was a remarkable peculiarity with the Saviour and the first preachers of Christianity. The whole soul was absorbed in their office. They took all favorable, all justifiable opportunities, of diffusing the principles which they were intrusted. Believe in the Lord Jesus Christ, these apostles reply, and thou shalt be safe and thine household. Then they spoke to him the word of the Lord, and to all who were in the house. Thus they calmed his perturbation, and gave him promise of a greater blessing than he had requested. He inquired for means of temporal preservation; and they promised not only this, but granted opportunity of spiritual preservation.

From the Herald of Truth.

#### HARMONY.

Harmony is the order which pervades the temple of the universe. There is harmony all about us. The vast church of nature, the stately decorations in the vault of heaven, the altar of goodness on the earth, the love of God beaming from the blessings of the world, are all in harmony, blending in one silent yet eloquent song of praise, from which a voice speaks, "God governs all things; God sends the waters of life to all creatures; God is every where present; hence, O man, child of frailty, remember, 'thou God seest me.'"

There is harmony between the sun and the earth, the effect of heat and the production of life; there is harmony between the atmosphere and the constitution of man, between his desires and the bounties given to satisfy them; there is harmony between mind and matter, and the results jointly produced by them; in fact, there is harmony in the production, the order, and the preservation of the universe.

True, the history of the works around us and of man, is written in the sentence, "they live, they die," for there is one continued scene of change in nature.—But there is no discord about it—it is a harmonious succession of things, like the living waves of the ocean. The dissolution of man, is only a separation of combined elements by the chemistry of death—a sin in return of the body to the dust from whence it came, and fixing the mind in the regions of immortality. We have not forgotten, however, that man experiences much pain and distress in the change—but this fact forms no objection to the harmony of nature. For, the pain of death, compared with the present and future life of man, is nothing more than a crooked tree, which makes the landscape appear more beautiful; or a discord in a flowing song, which makes the succeeding strain more enchantingly melodious and pleasant.

As God has given harmony to the physical world, so he will give harmony to the moral world. In the morning of creation, discord and darkness prevailed over the earth; but the word of the divine essence went forth, "Let there be light, and there was light"—straightway, order took possession of the elastic materials, and in succession, the works we now see, appeared, and were forever fixed in harmony.

Eighteen centuries since, there was discord in the moral world—the darkness of Judaic superstition and the follies of paganism brooded over the waters of the mind. God spake, and his own beloved Son came upon the stage of action, and as the "sun of righteousness," poured moral light into the regions of the mind. From that time to the present, he has been reducing the subjects of the "kingdom of heaven" to order. And he will continue to work, until the world and righteousness shall be united together, when such harmony will occur, as John alludes to, when he said "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever"—while the whole intelligent creation will respond one universal Amen to the fulfilment of the promises by Jesus Christ.

#### WHAT IS THE USE?

Will some of our friends who are disposed to ask a certain question, beginning with these words, please read the following dialogue, from an exchange paper:

Star & Union. PARTIALIST.—If a part are to be damned forever, what is the use of preaching? The destiny of the reprobate is fixed, and I infer from the manner in which you asked the questions, it will be no use to preach to the elect, since they are to be saved.

P. I do not believe in election, although a member of the presbyterian church. I hold to the doctrine of free agency; therefore your argument does not apply to the question.

U. Well, what is the use of preaching to those whom God foreknew would be eternally damned?

P. Here you have misrepresented my opinions again; for there can be no such thing as foreknowledge with God; every thing is present to his intuitive eye.

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U. What, then, I would ask, is the use of preaching to those whom God sees are already in an endless hell?  
P. I—I, hem, I don't know.  
U. You must know there can be but little use for preaching if Arminianism, or any other partialism be true.—But if universalism be true, we at once see the great benefit of preaching; inasmuch as God designs to save all, and preaching is one of the means ordained of him to bring mankind to a knowledge of those glorious truths of the "gospel of glad tidings" which secures our present salvation, and with an eye of faith brings us to see that eternal salvation reserved in heaven for us all.

NEWS DEPARTMENT.

And catch the manners living as they rise."

GARDINER, SEPTEMBER 30, 1836.

The Steam Boat NEW ENGLAND, will leave Boston at half past five o'clock, P. M. for the remainder of the season.

Papers which publish the advertisement, will please notice the change, and alter the advertisement to correspond.

TEXAS.—The public mind is on the tip-toe respecting this interesting section of the American world. All we can at present say on this interesting topic is this, that there is no prospect of a battle for some time, if war between the Mexicans and Texans. So sure are the Texans that a battle is not soon to be fought, the citizens, belonging to the army, have repaired to their homes, and to their fields. Our opinion is that another battle will not be witnessed, during this campaign, on the plains of Texas. Mexico is in a state of revolt and of high commotion. This will render it impossible for the Mexican government, for the time being, to maintain an adequate force upon the borders of Texas.—[Glad Tidings.]

FROM FLORIDA.—The Charleston Patriot of the 5th inst. mentions that by an arrival from St. Augustine, news had been received of the removal of the United States troops from Micapopy to Gary's Ferry, Black Creek, in consequence of sickness and the exhausted state of the teams. A detachment, consisting of three companies, has since been ordered by Col. Crane to take post at Santa Febridge, twenty eight miles from Gary's Ferry, on the road to Newmansville.

The garrisons in the interior are as follows—at Newmansville, sixty miles from Gary's Ferry; Santa Fe Bridge; Gary's Ferry, and Picolata. Numerous small parties of Indians (supposed to be Creeks) are reported to be passing south in the vicinity of Newmansville.

There are now about 300 men sick at St. Augustine, having been brought from the interior.

Major Pierce had abandoned his intention of renewing the attack on the Indians at Gen. Clinch's plantation, from the exhausted state of the troops, &c. and the superior force of the enemy.

Capt. Ashby had entirely recovered from his wounds.

Lieut. Daucy gives a deplorable account of the health of the U. S. forces in Florida. He states that of a company of 85 U. S. Dragoons, who arrived there in March last, there were but six reported capable of duty, and of his own company, consisting of between 60 and 70, there were only four who, when he left, were not on the sick list.

A letter from Gen. Jesup, dated at Montgomery, Ala. Sept. 5, states that he had directed Gen. Armstrong to proceed with the volunteers to Florida, by easy marches. About 4000 Creeks were to move from Talladega in a few days, and Gen. J. expected to have the whole Creek nation, with a few exceptions, in motion by the 25th.

WHITE INDIANS.

It is a fact not generally known that there does exist in the west, at least two small tribes or bands, of white people.—One of these bands is called *Mawkeys*.—They reside in Mexico, on the south west side of the Rocky Mountains, and between three and five hundred miles from Santa Fe, towards California, in a valley which makes a deep notch into the mountain, surrounded by high impassible ridges, and which can only be entered by a narrow pass from the south west. They are represented by trappers and hunters of the west, known to the writer of this to be men of veracity, to be an innocent inoffensive people, living by agriculture and raising great numbers of horses and mules, both of which are used by them for food. They cultivate maize, pumpkins and beans, in considerable quantities.

These people are frequently depredated on by their more warlike red neighbors; to which they submit, without resorting to deadly weapons to repel the aggressors.

Not far distant from the Mawkeys, and in the same range of country, is another band of the same description called *Nabachoes*. A description of either of these tribes will serve for both. They have been described to the writer by two men in whose veracity the fullest confidence may be placed; and they say the men are of the common stature, with light flaxen hair, light blue eyes, and their skin is of the most delicate whiteness.—One of my informants who saw seven of these people at Santa Fe, in 1831, in describing the Mawkeys, says, "they are as much whiter than me as I am whiter than the darkest Indian in the Creek

nation," and my informant was of as good a complexion as white men generally are.

A trapper, on one occasion, in a wandering excursion, arrived at the village of the Mawkeys. He was armed with a rifle, a pair of belt pistols, knife and tomahawk; all of which were new to them, and appeared to excite their wonder and surprise. After conversing some times by signs, he fired one of his pistols; instantly the whole group around him fell to the earth, in the utmost consternation; they entreated him not to hurt them, and showed in various ways that they thought him a supernatural being. He saw vast numbers of horses and mules about the village. New Yorker.

SINGULAR CIRCUMSTANCE.

The Barnstable Journal says that a child six years old, who was in the habit of playing about the house, situated in the woods of West Harwich, was heard to utter some distressing wailings and cries, which gradually ceased until they became almost extinct. On going to the child, it was found that a black snake, two and a half feet in length, had wound itself around the child's neck, and nearly suffocated it. Removing the snake, it was found so closely entwined that the skin was also removed. The child however, recovered.

The Hon. Levi Lincoln has been nominated by the Whig party in Worcester District, as a candidate for re-election to Congress.

EDUCATION. Under the Public School Act passed by the Whig Legislature of Pennsylvania, the sum of two hundred thousand dollars is to be distributed in the several counties for the purpose of education.

THE QUEBEC FIRE.—The number of buildings destroyed by the fire on Saturday, 10th inst., was ten dwelling houses and six warehouses or stores. The total loss is estimated at from \$250,000 to \$300,000, on which there was an insurance of about one half of the amount destroyed.

The Buffalo Journal of Friday says, that from present indications the wheat crop will be better than was anticipated. Wheat has declined in Rochester, and it is hoped that flour may also.

BUTTER.—The article, says the Providence Journal of Monday, was sold in our market yesterday for 30 and 33 cents per pound. Farmers ought not to complain.—Other articles are in almost the same proportion.

A gentleman for many years a resident in the East Indies, has informed the Editor of the New York Gazette that U. S. Bank bills were better received than any thing else, not excepting even gold.

The Asiatic Cholera is making frightful ravages in Italy. In Berseia 2000 have died. At Verona, the deaths averaged forty a day, for some time. It has created such a panic in the Lombardo-Venetian States, that the workman in the silk manufactories have all fled.

Eight hundred and fifty-three buildings of different dimensions have been erected in the city of New York during the last five months and a half.

A Newspaper has been started in Boston, called the *Balance*, edited by W. J. Snelling.

DREADFUL ACCIDENT.—We learn from the Cincinnati Whig of Tuesday last, that during a salute fired by the Trades Union Association, a man passing before the gun at the moment of its being fired, was shot through the body. He was so dreadfully mangled that no hope is entertained of his recovery.—[Boston Times.]

A steam doctor, in North Carolina paper, boast that he has discovered a system by which he can make out of an old man, an entire young man, and have enough left to make a small dog.—[Boston Reformer.]

THE WINNEBAGOES.—The Indians of this tribe it is said, are now assembled at Fort Winnebago, to receive their annuities. They are represented as being in a most miserable condition, and the little traders, who follow them like sharks, soon manage to get their mites from them.—[N. Y. Herald.]

Bennett says that in Philadelphia there is more beauty among the women, and roguery among the editors, and folly among the savans, and quarrels among the doctors, and pride among the rich, than in any other city in the Union.—[Boston Times.]

A WHAPPER!—The Editor of the Washington Metropolitan has been presented with a cabbage measuring twenty feet in circumference!

LAMENTABLE OCCURENCE.—William Lambard of Augusta, a respectable merchant, struck one Chadwick a blow on the head with a billet of wood, on Friday last, which fractured the skull so that the physicians pronounced the wound mortal. A difference arose in the morning. Lambard went to Hallowell and on his return found C. at his store. He became exasperated, and in a moment of passion committed the fatal act. He did not attempt to escape.—[Daily Times.]

A VERY SIMPLE BUT VERY EFFICACIOUS REMEDY.—A gentleman was coming to this city from New York, some days ago, when he happened to get a spark from the locomotive engine into his eye. He tried various means to remove it, but all to no purpose the spark remained in his eye, and gave him very great pain.—Coming on board the steam boat at Burlington, such was the pain he suffered that the accident became known to the passengers generally and finally reached the ears of the Engineer of the boat, who taking a horse hair with him went to the cabin and sought the sufferer. "Are you

the gentleman," said he "who has got a spark in your eye?" being answered in the affirmative. "well, I am the man that can take it out," whereupon he simply formed a kind of loop of the horse hair by bending it round and bringing the two ends together, when raising the eyelid and inserting the loop between it and the ball, and then letting the lid fall again, he drew the hair out, and with it the little cause of the great pain. The gentleman was at once relieved. This is a very simple way of removing whatever may have got into the eye, and it will be well for every body to remember it.—[Philadel. Paper.]

Finn gave some tolerable conundrums at the Tremont on Monday evening, as Billy Black—among them the following:—

Why are the Lynn shoemakers likely to go to Old Nick? Because they don't want their soles to be saved.

Why is the Leader of the Orchestra the most fashionable man in town? Because he is not only leader of the bows, but attends to the bells.

Why are the Mayor and Aldermen bad citizens? Because they are not only fence men but common railors.

Why is State street like a carpenters shop? Because there is some plain dealings mixed with a quantity of shavings.

Why was my cat, when he murdered the tabby, like you?—(addressing Kilner) Because he was Tom Kilm her.

Why ought all the chimneys in this town to be fined? Because no smoking is allowed in the streets.

A letter from Matanzas states that the Slave trade between Africa and Cuba is carried on with great activity. Baltimore clippers are no longer bought for this trade, but in their stead leaky and unsuspicious looking ships are employed. The slaves are landed at an anchorage ground near Matanzas.

ROBBERY.—A Mr. Brewster, of Newport, was robbed on board the steamer Providence, on Monday night, of thirty three hundred dollars. He retired, having the money in his pocket, and arose almost penniless. A voluntary search was made among the passengers and crew, and the boat detained some time in the East River, but the money was not found.

A woman, in a state of beastly intoxication, was arrested in N. York while staggering through the streets, with a dead infant in her arms—another child about eight years of age, who was with her, said the infant had been plied with intoxicating drinks until it became unconscious of all around.

The Cashier of the Highland Bank, Newburg, (N. Y.) started from New York in a steamboat a few evenings since—immediately after leaving the landing place, he discovered that his trunk, containing \$20,000 was among the missing. The boat put back, and the trunk was recovered, the thief being arrested just as he was entering a public house.

The Rev. Joseph Carter of New York, has been fined \$250 for kissing a pretty up-town widow by the name of Griffin—the worst of it is that he denies having committed the 'atrocious crime.' May be he did, and may be he did not. [Argus.]

Not Slow.—Three daughters of the late Deacon Wm. Arnold of Charlestown, Mass. were married to three clergymen, at C. on Monday evening last.

Cure for Cholera.—At Lymbach, in Illyria, the Cholera broke out on the 25th of June last, and in four days more than 400 of its inhabitants, out of a population of 20,000, died. On the 5th day, there was an earthquake,—from which moment the intensity of the disease was past. It may therefore be set down as a probable fact, that Earthquakes are a Cure for Cholera.—[Journal Commerce.]

A GOOD REMARK.—The Boston Courier says—"Aaron Burr died a Christian, according to the New York Times. So much the better for himself. If he had lived a Christian, how much better would it have been for the world."

THE GREAT UNHUNG.—We saw a letter yesterday dated at Alkinton, Mississippi, 30th August, which states 'R. P. Robinson is here. He boards in the same house with me. He calls himself Kimball, and is going to N. Orleans.—No mistake. I know the fellow well.—He is very modest and well behaved.—talking all the time of religion and virtue. I will give you a full account of his modesty in my next.—[N. Y. Herald.]

PIOUS WOMEN.—They are the women who bless, dignify and truly adorn society. The painter indeed does not make his fortune by their sitting to him; the jeweller is neither brought into vogue by furnishing their diamonds, nor undone by not being paid for them; the prosperity of the milliner does not depend on affixing their name in a cap or collar; the poor does not celebrate them, the novelist does not dictate to them—but they possess the affection of their husbands, the attachment of their children, the esteem of the wise and good—and above all, they possess His favor whom to know is life eternal!

A subscription has been started in Brooklyn, (N. Y.) for the benefit of the widows and orphans of the persons drowned from the ferry boat General Jackson some time since.

Park Benjamin abuses Willis in the American Monthly, because, (one of the papers says,) Willis neglected to marry his sister.

A gentleman was attacked by three Irishmen, on Sunday evening, while crossing South Boston Bridge, was knocked down, and much bruised.

AN ANTICIPATORY WISH.—A lady made a christmas present to an old servant, a few days before it was expected. It was greatly received, with the following Hibernian expression of thanks:—I am very much obliged to you, indeed, ma'am, and wish you many returns of the season before it comes.

A young lady was recently saved from drowning by an enormous pair of Bishop sleeves.

ATTEMPT.—An attempt was made to rescue a slave (claimed by Mr Collier of Maryland) from the officers in New York on Friday afternoon last, while they were conveying him from the Recorder's office to the prison, but the rush did not amount to much, and the attempt was easily put down. Four black men were arrested for being engaged in the riot, and, gave bail in the sum of \$500 each to answer to the complaint against them.

FLORIDA.—We have papers of a late date direct from Florida, which represent the country in any thing but a happy condition. The Creeks are still joining the Seminoles in great numbers.—Middle Florida is in a very alarmed and excited condition. N. Y. Express.

MUTINY.—The brig Columbia, arrived on Friday at New York, from Xibara; was attempted to be taken possession of by two seamen and the cook, on the night of the 4th ult. while at anchor in the harbor. They attacked the captain with handspikes who was compelled to jump overboard to save his life. He swam to the fortress, obtained a guard of soldiers, and left the men in prison under charge of the American Consul.

A London paper mentions that a new instrument has been lately invented in Paris, for this moulding of busts, called a Physiontype, which it is said renders the likeness to the original a mechanical certainty. Busts in plaster are thus produced for five francs each.

It is also stated that another machine, called the Portrait Mirror has been constructed, by which a portrait may be taken in twenty minutes, from the reflection of the original in a looking glass. Boston Times.

ENRAGED BEES.—On Tuesday, says the Alexandria Gazette, the Bees in a gentleman's garden became enraged at the near approach to their hives of horses and carts which were backed up for the purpose of unloading wood. They sallied out at once and attacked with vigor the horses and drivers. In a few minutes the drivers were put to flight, but the horses not being able to disengage themselves, had to bear the brunt of the onset as they best could, and that was but feebly indeed. One of the poor animals was stung so severely that he actually died in a short time, and the other was rescued by the servants wrapping themselves in blankets and going with determination to his assistance. This accomplished, all hands we believe, precipitately retired from the vengeance of the winged warriors. The Bees, finding that their enemies had "ingloriously fled" from the field of battle, resolved to carry the war into Africa. Mustering their forces they invaded the village, scattering themselves abroad, stinging pigs, dogs and cows, and chasing men, women and children. They absolutely held entire possession of the enemies' country for some time, driving back several pedlars who attempted to cross the Stone Bridge with their wagons. The approach of night put an end to the contest.

TEXAS.—News had reached Tobasco, that Santa Anna had been shot, but created very little sensation. The authorities were collecting the force loan to continue the war in Texas, and enlisting and impressing both soldiers and seamen for the expedition.

We also learn that the Texian schooners Invincible and Terrible, are cruising off the harbor and destroying all the Mexican vessels they can capture.—Santa Anna's death is doubted.

Fire.—The dwelling house and stable of Abner Knowles, Esq. of Thomaston, was entirely consumed by fire on Tuesday the 20th inst. We have not understood in what manner the fire originated. A part of the furniture was saved; loss estimated at about \$2000. The buildings, we learn, were partially insured.—[Lincoln Patriot.]

MARRIED.

In Winthrop, on Sabbath last, Mr Joseph Wood to Miss Serenissima Snell.  
In Walsboro', Mr John A. Jarvis, Jr. of Ellsworth, to Miss Sarah E. Hovey.  
In Portsmouth, N. H. Mr I. W. Beard, of Brunswick, to Miss Mary A. Todd.

DIED.

In this town, on Wednesday last week, Mrs. PIERCE, wife of Mr Jesse Linbard aged about 31 years.

In this town, Miss JANE HERRICK aged about 20 years; her pleasant unassuming manner, her rectitude, and her pleasant company cannot be easily erased from the memory of ALL those with whom she had acquaintance.—COW.

In Bath, Mr Joel Edgcomb, aged 36 years.

NOTICE.

The members of the First Universalist Society of Gardiner, are requested to meet at the Town Hall on Tuesday evening next at half past seven o'clock.

Per order GEO. WARREN, Clerk.

To Henry B. Hoskins Esq. one of the Justices of the Peace for the county of Kennebec.

YOU are hereby requested to direct your warrant to some one of the Stockholders of the Gardiner Iron Manufacturing Company to call a meeting of said Stockholders to be holden at Robert H. Gardiner's office in Gardiner, on Wednesday November second, next at ten o'clock in the forenoon for the following purpose:

1st. To choose Officers of said Corporation.

2d. To determine what shall be done with the property of the Corporation, and to sell or lease the same as shall to them seem most expedient.

3d. To adopt any other measures relative to the premises that they may think proper.

4th. To see if the Corporation will make any alteration in the bye laws or adopt a new code.

R. H. GARDINER,  
J. P. FLAGG,  
JOHN STONE.

Copy Attest R. H. GARDINER.  
Gardiner, Sept 21, 1836.

State of Maine.

Kennebec: 1836

To Robert H. Gardiner of Gardiner, in said County Esquire

GREETING.

YOU are hereby required to notify the Stockholders of the Gardiner Iron Manufacturing Company, to meet at the time and place for the purposes named in the foregoing application to me directed, by causing an attested of said application and this warrant to be published in the Eastern Argus, the paper designated to print the Laws of this State, and also in the Christian Intelligencer, a paper printed in Gardiner, three weeks successively, the last publication to be at least fourteen days before the time of said meeting.

Given under my hand and seal this 24th day of September A. D. 1836.

HENRY B. HOSKINS } Justice of  
the Peace

Copy Attest R. H. GARDINER.

PURSUANT to the foregoing warrant the Stockholders of the Gardiner Iron Manufacturing Co. are hereby notified that a meeting of said Company will be holden at the time and place and for the purposes named in the foregoing application,

R. H. Gardiner.

Gardiner, Sept. 24, 1836.

BANK NOTICE.

THE Stockholders of the GARDINER BANK are hereby notified to meet at said Bank, on MONDAY the third day of October next, at three o'clock P. M., for the purpose of choosing Directors.

Per Order E. SWAN, Cashier.

Gardiner, Sept. 19, 1836.

Franklin Bank.

THE Stockholders of the FRANKLIN BANK are hereby notified, that their annual meeting for the choice of Directors for the ensuing year, and for the transaction of such other business as may be brought before them, will be holden at the Banking Room, on MONDAY, the 3d day of OCTOBER next, at 2 o'clock P. M.

Per Order, HIRAM STEVENS, Cashier.

Sept. 16, 1836.

NOTICE.

IS hereby given, that my son, George Robert Moore, has hereafter full power from me to transact in his own name, and for his own benefit any business whatever; and I release all claim to his wages or profits therein, not holding myself responsible in any way directly or indirectly for any debts or liabilities of his contracting.

JOHN MOORE.

Gardiner, Sept. 1, 1836.

STOVES!! STOVES!!!

THE Subscribers have on hand an assortment of Cooking Stoves of the most approved patterns, among which are Moore's Patent, Union; Abbotts, the Improved Rotary, and Janie's Patent.

Also an assortment of Box and Franklin Stoves and Fire Frames. The above assortment will be sold low for cash or approved credit. Stove Funnel made at short notice.

DECKER & VOSMUS.

Gardiner, Sept. 2, 1836.

Dissolution.

THE firm of Averill & Loring is this day dissolved by mutual consent.

T. W. AVERILL.  
D. LORING.

Gardiner, August 26, 1836.

LEFT;

AT the Gardiner Hotel about two or three months since, a large Chest, painted green, supposed to contain tools; directed to M. Bryant Thomaston. The owner is requested to call and take it away.

Gardiner, Sept. 2, 1836.

## POETRY.

## If thou hast lost a Friend.

If thou hast lost a friend,  
By hard or hasty word,  
Go,—call him to thy heart again,  
Let Pride no more be heard:  
Remind him of those happy days,  
Too beautiful to last;—  
Ask, if a word should cancel years  
Of truth and friendship past!

Oh! if thou'st lost a friend,  
By hard or hasty word,  
Go,—call him to thy heart again,  
Let Pride no more be heard.  
Oh! tell him from thy thought  
The light of joy hath fled;  
That in thy sad and silent breast,  
Thy lonely heart seems dead:—

That morn and eve—each path ye trod,  
By morn or evening dim,—  
Reproach you with their frowning gaze,  
And ask your soul for him.  
Then if thou'st lost a friend,  
By hard or hasty word,  
Go,—call him to thy heart again,  
Let Pride no more be heard.

## Prayer in Affliction.

"Is any among you afflicted? Let him pray,"

Aye—kneel in prayer—  
Let early morn, and still night,  
The glorious sun, and starry light,  
Still find us there.

Our God is Love—  
Our frail, weak, erring race to save,  
His prophet blazon'd Son he gave,  
His grace to prove.

He bids us pray,  
When our weak heart, by sin oppress'd  
Is torn by woes, by care depress'd,  
And hopes decay—

Then kneel in prayer—  
No sigh that heaves the broken heart—  
No word that would its praise impart—  
Is lost in air.

Come, Holy Dove!  
Bid our wild human passions cease,  
Shed o'er our heart a holy peace,  
Like that above.

Kneel, kneel in prayer—  
O thou! forever thron'd on high,  
Yet list'ning to the raven's cry,  
Come, meet us here—

And let us feel  
A grateful sense of sins forgiven,  
Sweet foretaste of the joys of heaven,  
While thus we kneel.

## DESULTORIOUS.

## CONFORMATION OF MAN.

The foot of Man is very different from that of the Monkey; it is large; the leg bears vertically upon it; the heel is expanded beneath; the toes are short, and but slightly flexible; the great toe, longer and larger than the rest, is placed on the same line with, and cannot be opposed to them. This foot, then, is peculiarly well adapted to support the body, but cannot be used for seizing or climbing, and as the hands are not calculated for walking, Man is the only true bimanous and biped animal.

The whole body of man is arranged with a view to a verticle position. His feet, as just mentioned, furnish him with a base more extensive than that of any other of the Mammalia. The muscles which extend the foot and thigh are more vigorous, whence proceed the projection of the calf and buttock; the flexors of the leg are inserted higher up which allows full extension of the knee, and renders the call more apparent. The pelvis is wider, hence a greater separation of the thighs and feet, and that pyramidal form of the body so favourable to equilibrium. The necks of the thigh bones from an angle with the body of the bone, which increases still more the separation of the feet, and augments the basis of the body. Finally, the head in this vertical position is in equilibrium on the body, because its articulation is exactly under the middle of its mass.

Were he to desire it, Man could not, with convenience, walk on all fours; his short and nearly inflexible foot, and his long thigh, would bring the knee to the ground; his widely separated shoulders and his arms, too far extended from the median line would ill support the upper portion of his body. The great indented muscle, which, in quadrupeds, suspends, as in a girth, the body between the scapulae, is smaller in man than in any one among them. The head is also heavier, both from the magnitude of the grain and the smallness of the sinuses or cavities of the bones; and yet the means of supporting it are weaker, for he has neither cervical ligament, nor are his vertebrae so arranged as to prevent their flexure forwards; the results of this would be, that he could only keep his head in the same line with the spine, and then his eyes and mouth being directed towards the earth, he could not see before him;—in the erect position, on the contrary, the arrangement of these organs is every way perfect. The arteries which are sent to his brain not being subdivided, as in many quadrupeds, and the blood requisite for so voluminous an organ carried into it with too much violence, frequent apoplexies would be the consequence of a horizontal position. Man, then, is formed for an erect position only. He thus preserves the entire use

of his hands for the arts, while his organs of sense are most favorably situated for observation.

These hands which derive such advantages from their liberty, received as many more from their structure. The thumb, longer in proportion than that of the Monkey, increases its facility of seizing small objects. All the fingers, the annularis excepted, have separate movements, a faculty possessed by no other animal, not even by the monkey. The nail, covering one side only of the extremity of the finger, acts as a support to the touch, without depriving it of an atom of its delicacy. The arms, to which these hands are attached are strongly and firmly connected by the large scapula, the strong clavicle, &c.

Man, so highly favoured as to dexterity, is not at all with respect to force. His swiftness in running is greatly inferior to that of other animals of his size. Having neither projecting jaws, nor salient canine teeth, nor claws, he is destitute of offensive weapons; and the sides and upper parts of his body being naked, unprovided even with hair, he is absolutely without defensive ones. Of all animals, he is also the longest in attaining the power necessary to provide for himself.

This very weakness, however, is but one advantage more—it compels him to have recourse to that intelligence within, for which he is so eminently conspicuous. No quadruped approaches him in the magnitude and convolutions of the hemispheres of the brain, that is, in the part of this organ which is the principal instrument of the intellectual operations. The posterior portion of the same organ extends backwards, so as to form a second covering to the cerebellum; the very form of his cranium announces this magnitude of the brain, while the smallness of his face shows how slightly that portion of the nervous system which influences the external senses predominates in him.—[Cuvier's Animal Kingdom.]

**TURKISH IDLENESS.** A Turk never works, if there is possibility of his being idle. I have never seen one stand,—observes Commodore Porter, "if by any possibility he could be seated. A blacksmith sits cross-legged at his anvil, and seats himself when he shoes a horse. A carpenter seats himself when he saws, bores or drives a nail, planes, dubs with his small adze, or chops with his hatchet. (I believe I have named all his tools,) if it be possible to do so without standing. How different are these customs from our own. In America, hardly any workmen, except shomakers and tailors, sit down; and even clerks that stand up to write—a practice which, perhaps, might be advantageously adopted by literary men. But intense mental exertion (except it be oratorical) seems to require a sedentary posture.

## AMERICAN INDIANS.

The following reflections on the fact of these unfortunate and injured people are from the pen of Governor Cass.

Without looking at the change which has occurred, in any state of morbid affection, but with the feelings of an age accustomed to observe great mutations in the fortunes of nations and of individuals, we may express our regret that they have lost so much of what we have gained.—The prominent points of their history are before the world, and will go down unchanged to posterity. In the revolution of a few ages, this fair portion of the continent, which was theirs, has passed into our possession. The forests, which afforded them food and security, where were their cradles, their home and their graves, have disappeared, before the progress of civilization. We have extinguished their council fires, and ploughed up the bones of their forefathers. Those tribes that remain, like the lone column of a falling temple, exhibit but the sad relics of their former strength and many others live only in the names, which have reached through the earlier accounts of travellers and historians. The causes which have produced this physical desolation are yet in constant and active operation, and threaten to leave us, at no distant day, without a living proof of Indian sufferings, from the Atlantic to the immense desert, which sweeps along the base of the Rocky Mountains. Nor can we console ourselves with the reflection that their physical condition has been counterbalanced by any melioration in their moral condition. We taught them neither how to live, nor how to die.—They have been equally stationary in their manners, habits and opinions; in every thing but their numbers and happiness; and although existing, for more than six generations, in contact with a civilized people, they owe to the no one valuable improvement in the arts, nor a single principle which can restrain their passions, or give hope to despondence, motive to exertion, or confidence to virtue.

**RETALIATION.**—There are many ways of resenting an injury; such as spitting in a man's face—chopping off his dog's tail—upsetting his crib—hoisting his horse into your garret—or pulling up his watermelon vines. But an old lady in a neighboring town has displayed a more sublime and enlarged taste in the science of revenge. A woman had reported something about her, which might be true, and might not. Instead of assailing her with tongue or broomstick, as is usual in such cases, the injured lady immediately ordered a large 2 story outhouse which stood in

her yard, to be moved up directly against her quarrelsome neighbors' windows, said windows overlooking the yard. The old lady assisted in moving the building, and by her inspiring cries contributed greatly to accelerate the work. In a few hours all the windows on one side of the gossip's house were completely darkened, and the surprised inhabitants were obliged to light a candle at noonday.

**TO MAKE HOME HAPPY.**—Nature is industrious in adorning her dominions; and man to whom this beauty is addressed, should feel and obey the lesson. Let him, too, be industrious in adorning his domain—in making his home—the dwelling of his wife and children—not only convenient and comfortable, but pleasant. Let him, as far as circumstances will permit, be industrious in surrounding it with pleasing objects—in decorating it, within and without, with things that tend to make it agreeable and attractive. Let industry make home the abode of neatness and order—a place which brings satisfaction to every inmate, and which in absence draws back the heart by the fond associations of comfort and content. Let this be done, and this sacred spot will become more surely the scene of cheerfulness and peace. Ye parents, who would have your children happy, be industrious to bring them up in the midst of a pleasant, a cheerful happy home. Waste not your time in accumulating wealth for them; but plant their minds and souls, in the way proposed, with the seeds of virtue and prosperity.

**RANDOLPH,** eccentric and passionate abroad, was uniformly kind and generous at home. His slaves loved him with the strongest affection. The return of "Massa Randolph" from Congress was greeted with the strongest demonstrations of joy. A slave trader once called on Randolph, and not making known his purpose, was invited to dine with him. At dinner, the trader glanced around upon the servant in attendance, inquired the price, of Randolph, informing him, at the same time, that he was engaged in the slave trade. It happened that the slave in question was one of Randolph's favorite servants. The enraged Virginian sprang from his table, and shook his skeleton finger furiously at the "soul-driver." "Leave my house, sir!—leave instantly, sir! Am I to be insulted at my own table?" The wretched slave-trader saw that he had no time to lose. He fled from the house, and mounted his horse. Randolph called hastily for one of his own horses, and seizing his pistols, set off in full chase after him. The dealer in human flesh looked back and saw the skeleton figure of Roanoke, like Death on the pale horse, close behind him. "Off my grounds, you rascal!" screamed Randolph, in his shrillest tones, levelling his pistol full at the head of the affrighted guest. The fellow plunged his spurs into his horse, and rode for his life, over fence, and bush, hill and hollow, until he had left behind him the territory of the lord of Roanoke.

**SCOLDING WIVES.**—On a certain occasion a reverend father, who was preaching to a refined audience on the pangs of a guilty conscience, made use of the following very familiar simile: "An evil conscience is like a scolding wife." But he did not stop there; he continued to draw out every possible thread of his illustration to its full length. "A scolding wife, my brethren, will not let you rest at home or abroad, at dinner or at supper, in bed, or even out of bed! Her litigious temper and loud tongue, (which is worse than thunder to the wine cask,) take all the juices and savouriness out of the ragouts you eat; all the sugar and sweetness out of the coffee you drink.—Whether you go forth on foot or on horseback, or in a coach drawn by four galloping horses, all is one; she is always at your skirts, following you whithersoever you go."

**PRIOR CLAIM.**—A bit of a wag on board the steamboat from Norfolk, being not a little disturbed in his slumbers by some legions of his fellow lodgers, who seemed to dispute his claim to the berth, called, "Hallo, steward!" "What, massa?" "Bring me the way-bill." "What for, massa?" "I want to see if these bedbugs put down their names for this berth before I did; if not, I want 'em turned out."

It was stated by the Hon. Francis Baylies, in his address before the citizens of Taunton, at the consecration of Mount Pleasant, that he had seen in South America many walls in one of their cities, built entirely of human bones; the bones have been examined by persons who could not be mistaken.

A young lady asked a gentleman the meaning of the word surrogate. It is, he replied, "a gate through which parties have to pass on their way to get married." "Then I suppose," said the lady that it is a corruption of sorrow-gate."

## PRAYER.

God looks not at the oratory of your prayers, how elegant they be, or at the geometry of your prayers, how long they be, or at the arithmetic of your prayers, how many they be, nor at the logic of your prayers, how methodical they be,—but the sincerity of them he looks at.—Brooks.

## KENNEBEC &amp; BOSTON STEAM NAVIGATION CO.

Arrangements until further notice.

## THE STEAM PACKET



## NEW ENGLAND

NATHANIEL KIMBALL—Master,

WILL LEAVE GARDINER, EVERY MONDAY AND FRIDAY AT 3 o'clock P. M., and BATH at 6 o'clock P. M.

Leave LEWIS' WHARF BOSTON, FOR BATH AND

## GARDINER,

EVERY WEDNESDAY AND SATURDAY at 7 o'clock P. M.

Cargoes will be in readiness to take passengers to and from Hallowell, Augusta and Waterville; on the arrival of the boat, and on the days of her sailing.

## FARE.

From Gardiner to Boston \$4.00, } AND  
" Bath to " 3.50, } FOUNDED.  
Deck passengers \$2.00.

The Steam boat TICONIC will run to Waterville, in connection with the New England, when the state of the river will permit.

## AGENTS,

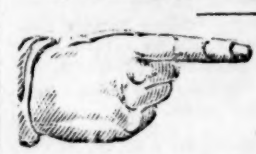
Messrs. T. G. JEWETT, Gardiner.

J. BEALS, Bath.

M. W. GREEN, Boston.

Gardiner, April 1, 1836.

## CHEAP CHEAP.



## CALL AND SEE

At the store opposite GARDINER HOTEL, for CASH or Good Credit; as cheap as can be purchased on the river;—Drugs, Medicines, Paints, Oils, and Dyestuffs; together with a good assortment of

## Family Groceries

as can be found in town. Also HARD WARE, &c. &c.

The subscriber having the Agency of the Brandon Vermont Foundry, for the sale of STOVES, will have on hand the present season, a large assortment of Cook ing Stoves &c. of the best patterns ever offered for sale in this State.

A. T. PERKINS.  
Gardiner, April 8, 1836. 11 12

## BOOTS &amp; SHOES.

## E. BLAIR.

WOULD inform his friends and the Public generally that he has just received and is now opening a prime assortment of

## Boots &amp; Shoes,

Suitable for the season, and of the latest fashions. Also,

A great variety of Stocks, Gents, Kid and Linen Gloves, Bosoms and Dickies, India rubber Suspenders, Walking Canes &c. Ladies Parasols, Umbrellas, also a variety of fancy articles, consisting of Jewelry &c.

Music Boxes, French Accordians, Harmonicas, Flutes, Violins &c. &c. Also, a good assortment of

## Hard Ware &amp; Cutlery.

A prime lot of FRUIT, will be constantly kept on hand, also, a variety of Nuts, such as English Walnuts, Almonds, Filberts, &c. The above named goods together with a well selected Stock of FAMILY GROCERIES, will be sold as cheap as at any other store in Gardiner.

The Public are respectfully invited to call and examine for themselves—the least favor will be gratefully received.

Gardiner, July 1, 1836.

## GRAVE STONES.

THE subscriber intends to keep at Mr. Wm. Goulds Tin Ware Factory, Gardiner, Me. a good assortment of New York White Marble and Quincy Slate, Grave Stones, which will be ready for engraving at all times, and engraved at Short Notice, as he has a large establishment at Hallowell. Purchasers can be furnished with Monuments, Tomb-tables; and such sizes of stone, or variety of carved work, as may not be found at Mr. Goulds shop, at the time of calling; may be had by leaving their written or verbal orders with Mr. Gould.—The subscriber keeps at his shop in Hallowell a good variety of Chimney Pieces, Hearth Stones, &c. from the Thomaston Marble Manufactory, and will furnish at Short Notice, any thing in there line.

JOEL CLARK Jr.

## COMMERCIAL HOUSE BATH, ME.

THE subscriber has opened a public House in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water. It stands on the stage road, and the stages stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat.

Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 28, 1835. 11 32.

## 26,000 SUBSCRIBERS! PHILADELPHIA MIRROR.

THE splendid patronage awarded to the Philadelphia Saturday Courier, induces the editors to commence the publication, under the above title, of a quarto edition of their popular journal, so long known as the largest Family Newspaper in the United States, with a list of near TWENTY SIX THOUSAND SUBSCRIBERS. The new feature recently introduced of furnishing readers with new books of the best literature of the day, having proved so eminently successful, the plan will be continued. Six volumes of the celebrated writings of Captain Marryatt, and sixty-five of Mr. Brook's valuable Letters from Europe, have already been published without interfering with it news and miscellaneous reading. The Courier is the largest and cheapest family newspaper ever issued in this country, containing articles in Literature, Science, and Arts; Internal Improvement; Agriculture; in short every variety of topics usually introduced into a public Journal. Giving full accounts of sales, markets, and news of the latest dates.

It is published at the low price of \$2.—For this small sum subscribers get valuable and entertaining matter, each week enough to fill a common book of 200 pages, and equal to 52 volumes a year, and which is estimated to be read, weekly, by at least two hundred thousand people, scattered in all parts of the country, from Maine to Florida, and from the sea board to the lakes. The paper has been now so long established as to render it too well known to require an extended prospectus, the publishers, therefore, will do no more than refer to the two leading daily political papers of opposite politics. The Pennsylvania says—"The Saturday Courier is the largest, and one of the best family newspapers in the Union." The New York Star says—"we know of nothing more liberal on the part of the editors, and no means more efficacious to draw out the dormant talents of our country, than their unexampled liberality in offering literary prizes."

The Albany Mercury of March 16th, 1836, says, "the Saturday Courier, is decidedly the best Family Newspaper ever published in this or any other country, and its value is duly appreciated by the public if we may judge from its vast circulation, which exceeds 25,000 per week! Its contents are agreeably varied, and each number contains more really valuable 'reading matter' than is published in a week in a daily paper in the Union. Its mammoth dimensions enable its enterprising proprietors, Messrs. Woodward & Clarke, of Philadelphia, to re-publish in its columns, in the course of a year, several of the most interesting new works that issue from the British press; which cannot fail to give to it a permanent interest, and render it worthy of preservation. To meet the wishes, therefore, of such of their subscribers as desire to have their numbers bound, they have determined on issuing an edition of the Courier in the quarto form, which will render it much more convenient for reading when it is bound in a volume, and thus greatly enhance its value."

## THE QUARTO EDITION.

Under the title of the PHILADELPHIA MIRROR, will commence with the publication of the Prize Tale, to which was awarded the prize of \$100, written by Miss Leslie, editor of the splendid Annual the Token, and author of Pencil Sketches and other valuable contributions to American Literature.—A large number of songs, poems, tales, &c. offered in competition for the \$500 premiums, will add value and interest to the succeeding numbers, which will be so enriched by a story from Miss Sedgewick, author of Hope Leslie, The Linwoods, &c., whose talents have been so justly and extensively appreciated, both at home and abroad.

This approved FAMILY NEWSPAPER is strictly neutral in religious and political matters, and the uncompromising opponent of quackery of every kind.

## MAPS.

In addition to all of which the publishers intend furnishing their patrons with a series of engraved Maps, embracing the twenty-five States of the Union, &c. explaining the situation, &c. of rivers, towns, mountains, lakes, the sea board internal improvements, as displayed in canals, rail roads, &c., with other interesting and useful features, roads, distances, &c. forming a complete Atlas for general use and information, handsomely executed, and each distinct map on a large quarto sheet, at an expense which nothing but the splendid patronage which for six years past has been so generously extended to them, could warrant.

## TERMS:

The Philadelphia Saturday Courier is still continued in its large form, at the same price as heretofore. The Philadelphia Mirror, being a quarto edition of the Saturday Courier, with its increased attractions, and printed on the best fine white paper of the same size as the New York Albion, will be put at precisely one half the price of that valuable journal, viz: Three Dollars per annum, payable in advance, (including the Maps.)

WOODWARD & CLARKE, Philadelphia.

## TERMS OF PUBLICATION.

THE CHRISTIAN INTELLIGENCER will be published as heretofore, at Gardiner for two dollars per annum, payable in advance. If payment be delayed more than six months from the commencement of an annual subscription, two dollars and fifty cents will be considered the price and accordingly required.

Subscribers in all cases are considered as continuing their subscriptions unless all arrears are paid up and a discontinuance expressly ordered, and no paper will be discontinued (except at the discretion of the publisher) while any arrearages remain unpaid.

Any person procuring three subscribers, and sending five dollars in advance, shall be entitled to receive in full for the three, and any person sending nine new names and forwarding fifteen dollars shall be entitled to an additional paper gratis.

All letters relating to the business concerns of the paper, or communications intended for publication, must be directed [post paid] to the "Publisher of the Christian Intelligencer, Gardiner, Maine."

N. B. It is not necessary for an individual to sign his name to constitute him a subscriber, the paper will be forwarded all disposed to patronize the paper may be most convenient to the publisher in such way as may be most convenient.